

A brief and pleasant discourse of duties in Marriage, called  
*the Flower of Friendship*  
*Shupper*

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Scales.

Anno. 1568.

*Cum privilegio.*





To the Noble and most  
Vertuous Princeſſe, Eli-  
zabeth, by the Grace of God,  
of Englande, Fraunce, and Ire-  
lande Queene, defender of the  
*Faith. &c. Be long liſe, quiet*  
*reigne, and perſſe*  
*heith.*



**W**HEN I CON-  
ſider, moſte noble  
Queene and Soue-  
reigne, that wyth-  
in your Maiesties  
ſacred breſt, wiſe-  
dome, adorned  
wyth Noble ver-  
tues, is only harbored. From whence, as  
from a pure Fountaine, doth flowe, the  
deedes of a Noble hart, waying there-  
withall, your Maiesties highe dignitie,  
and the lowneſſe of my eſtate, with my  
ſimple ſkill: I ſtoode as one diſmayde,  
not daring to aduenture to put thys  
my baſe ſtyle to the hearing eyther of  
your maiesties reuerent eares, or to the

## The Epistle

iudgement of your skilfull eyes : so  
well otherwise, with the learned labors  
of more excellent authors satisfied. Yet  
dailye perceyuing the clemencie of  
your hignesse most noble minde, con-  
ioyned with so high an estate of Soue-  
reignetie, and noting your Princelye  
curtesie, and, as it were, a heauenly hu-  
militie matched with the great know-  
ledge, grafted in the roote of your Ma-  
iesties royall hart, I was by this, though  
before discouraged, boldened to pre-  
sume so farre, as humblye to offer thys  
my simple present vnto your High-  
nesse, expressing my good will, which  
of my fruitelesse Garden, and barraine  
soyle, haue founde out thys fragrant  
Flower of Friendship, crauing the only  
accepting of the same no otherwise,  
than that Noble *Alexander of Macedon*,  
who greatly esteemed the poore Poëme,  
giuen him by the Philosopher *Pirro*,  
Or *Antoninus* the Emperour, that cōside-  
ring the giuers good will, highly regar-  
ded a fewe simple Metres offered vnto  
him. Wherefore, redoubted Soueraigne  
ô noble

*Alexander*

*Antonin*

## *Dedicatorie*

ô noble *Alexander* my hope is, for that,  
in the person of your Maiestie, are as-  
sembled the rare vertues, not onely of  
those Princes, but of many others, you  
wyll amongst the Noble presentes of  
more higher estate, receyue these fewe  
simple lines, as from him, that conti-  
nuallye prayeth for the long  
and prosperous continu-  
ance of your Maie-  
sties happye  
reigne.

*Your Maiesties most humble  
Subiect, Edmund  
Tilney.*

Declarations

to the people of the world, and to the  
in the hope of your kindred, and all  
scattered about the world, not only of  
these times, but of many others; You  
will amongst the Noble-priesters of  
more than one state, receive these few  
lines of mine, and from them, the com-  
munion of prayer for the long  
and prosperous continu-  
ance of your Majesty  
the happy  
reign.

The Dutchess most humble  
and devoted  
servant.

¶ A brieft, and pleasaunt  
*discourse of duties in*  
Marriage.



**HAT TIME**

that Flora hadde clothed the earth, and bzannhesse of the newe springing trees, with leaues of liuelye græne, and being as it were in the prime of hys delighes, had garnished the pleasaunt fields a newe with fragrant flowers, early on a morning, when Phoebus also had spreade abroad his blisfull rayes, and comfortable beames, I with a friende of mine, called Maister Pedro di luxan, deuised how to enioye some parte of that delightfull season, and in the ende concluded to walke, and range abroad in the fieldes, and pleasaunt groues, where we were not onelye partakers with y sweete recording birdes, in the wonderfull workes of the almygh-  
tie;

## THE Flower of

tie: but were thereby also occasioned, to  
glozifie the Creator thereof. Thus consu-  
ming the time, till it was nere none,  
and when the Sunne began to waxe some  
what warme, we determined to go from  
thence, vnto a worthy Ladies house ther-  
by called the Lady Iulia, where we might  
rest vs the heate of the day. And as it cha-  
red, we came in very good time. For eu-  
en as we entered the Ladies house they had  
newly washed, & were ready to sit downe  
to dinner, where we founde a ioyfull com-  
panie assembled togithers, both Ladies,  
and gentlemen, amongst the which, was  
Madame Iulias daughter, called the Lady  
Isabella, a very faire gentlewoman. There  
was also y<sup>e</sup> Lady Aloisa with manie other  
Ladies, and their linked mates, beside  
M<sup>r</sup>. Lodouie Vries, and an olde Gentle-  
man called M<sup>r</sup>. Erasmus, of whome after  
we had taken acquaintance, and bled such  
courtesie as y<sup>e</sup> time, and place required, we  
sate all downe orderly to dinner, where  
there was such exceeding chere, such plea-  
sant talke, such melodie, and such sweete  
flattering of y<sup>e</sup> Ladies, that it was a woold  
to

## Friendship.

to see how merry we were. And being thus  
in our pleasures, the Lady Iulia deuised w<sup>th</sup>  
the company in what pastimes we should  
spende the after noone. Some lyked well  
of carding, and dicing, some of dauncing,  
and other some of Chesses, all which were  
condemned by the most parte, who allea-  
ged that those Pastimes were not ann-  
swerable to the tyme of the yeare, but  
moze meete for Christmas: and therefore  
suche game were fittest, y<sup>e</sup> might be vsed  
abrode in the fieldes, as bowling, shooting,  
& such other lyke. But M. Pedro nothing  
at all lyking of suche deuises, wherein the  
Ladies should be left out, saide, y<sup>e</sup> he wel re-  
membred how Boccace & Countye Balc-  
zar with others recounted many proper de-  
uises for exercise, both pleasaunt, & profita-  
ble, which, quoth he, were vsed in y<sup>e</sup> courts  
of Italie, and some much like to them, are  
practised at this day in the English court,  
wherein is not onely delectable, but plea-  
sure toynd with profite, and exercise of  
the wyt. With that all the whole assem-  
blye, both Ladies, and Gentlemen, desired  
him, for that they were unskillfull in those  
deuises,



## The Flower of

*Maister  
Pedro de-  
nifeth the  
pastime.*

*The dis-  
cription of  
the Arbor.*

deuises, he woulde put some one of them  
in vze, which he best liked off, and they all  
woulde be obedient to his determination.  
At the first he bitterly refused it. But in the  
ende at their often intreaties, he aunsw-  
red, that he would doe his diligence. So in  
haste the table was taken awaye, and the  
companye hauing washed, the Ladies  
wythdyelwe them for a while into their  
Chambers, at whose returne we went all  
into the Garden, a place meruellous de-  
lectable, wherein was a passing faire ar-  
bour, at the entrance wherof, on each side,  
sprong vp two pleasaunt trees, whose  
greene leaues muche delighted our eyes,  
and were supported wyth two statelpe  
pillers, curiously painted with diuers de-  
uises. All the whole arbour about ouer  
our heades, and on eche side was poldzed  
with sundrie flowers, and wrethed about  
wyth the swete Myr, or Eglantyne, be-  
twene the braunches whereof the cheere-  
full Sunne layde in his beames, here and  
there, so that the heate dyd not molest vs,  
neither did the Sunne want to cheere vs.  
What shall I saye: It might be called a  
terrestrial

## Friendship.

terrestrial Paradise. And when the whole  
companie were orderly marshalled by P.  
Pedro on the benches, which were trimly  
set with Camamile, and Daisies, he ga-  
thered from the top of the Arbour, three,  
or foure bzaunches of Roses with their  
greene leaues, wherof he wreathed a  
garlande, and demaunded of the whole  
companie, if they woulde consent to his e-  
lection, and obey whome soeuer he did  
chose for their Soueraigne, whereto they  
all answered that they would. And then  
turning forwarde the Ladie Iulia, sayde,  
that he in the name of them all, for sun-  
drie respects presented vnto hir, that gar-  
land, and therewith the soueraigntie ouer  
them for y<sup>e</sup> daye. And when he had set the  
same vpon hir head, said, that wheras they  
had willed him to deuise their pastime, he  
thought it best the companie being so apt  
for the purpose, they shoulde by course e-  
ther rehearse some pleasant stories, or de-  
bate vpon some such matter, as the Ladie  
Iulia their soueraigne should commaund.  
And my opinion is, quoth he, sozasmuch  
as euery thing sheweth vnto a certaine  
naturall

*The Ladie  
Iulia chose  
soueraigne*

## The Flower of

*Plinie.*

naturall amitie amongst themselves, yea, the trees, sayeth Plinie, hath a naturall instinct of friendship, the sweete flowers, the pleasaunt herbes, declares the same also, that we intreate somewhat of friendship, and bicause no friendship, or amitie is, or ought to be more deere, and surer, than the love of man and wyfe, let thys treatise be thereof, wherein I woulde the duetie of the married man to be described. For the knowledge of duetie is the maintenance of friendship. All the companie commended Maister Pedro for this pleasaunt deuise, & the Lady Iulia standing by, sayd, that so much, as the soueraignetie, though not with hir will, was committed vnto hir wpyth consent of them all, and due obedience promised, I like well, quoth she, of thys which Maister Pedro hath already deuised, touching friendship, and duetie of the married man. Wherefore, by the same authoritie, which I haue receyued, I commaunde you Sir, and turned hir towarde Maister Pedro, to performe this charge, which you haue deuised of the married man, not so that I thinke you to be

## Friendship.

be a better husbände, than any of the reast  
here. But because we being yet wholly ig. Maister  
nozant in this kinde of pastimes, you Pedro is  
may, as the principall authour thereof, in comman-  
struct vs in the whole circumstance: and ded to def-  
again, being so well languaged, as you crie the  
are, we shall haue good spozte, to heare maried mā  
you interlarde our Countrie spāche with  
some Spanishe trickes. As I doe, quoth  
Maister Pedro, vtterly denie to be the au-  
thor of these pastimes, which haue long a-  
go bene else where practised: so might I  
right well excuse my selfe, both for want  
of skill, and also of good vtterance. But  
for that I haue in the name of all the rest,  
promised obedience vnto your L, I will  
not be the first, that shall disobey. Where-  
fore worthy Ladies, and Gentlewomen,  
quoth he, if I doubted of your friendlye  
iudgement, and beneuolence, I woulde  
crave it at the beginning: but because your  
good hartes and noble natures, haue bene  
by prowe sufficiently tryed of mee, lettyn  
that passe, I will go briesly to my charge,  
the Flower of Friendship, wherein I  
will first declare vnto you, the vertues of  
the

Maister  
Pedro be-  
ginnet his  
Flower of  
Friendship.

## The Flower of

*The com-  
mendation  
of marriage.*

*Genesis.*

the matrimoniall estate, which, ( setting  
virginitie aside, as the purest estate ) is  
both holy, and most necessary. It is not un-  
knowne vnto vs Christians, howe God  
the Creator of all things, made of the rib  
of Adam his welbeloued Eua, as an hel-  
per, whō Adam called bone of my bones,  
and flesh of his flesh, so that the almightie  
instituted this holie ordinaunce of matri-  
monie in the blissefull place of Paradise,  
when man was in his chiefest perfection:  
and therefore, if antiquitie maye giue any  
worthinesse, what is moze ancient than  
this honozable estate, which God himselfe  
the founder of all ordeyned, and consecra-  
ted: What is moze honozable, and praiseworthy,  
than this, that Christ with his  
mother in Canaan did not onely with his  
presence make honozable, but also with his  
miracles did sanctifie the same? What is  
moze iust, than to render that to oure po-  
steritie, which we of our predecessors haue  
before receyued? What thing is moze in-  
humaine, than for man to contemne that  
as prophane, which the eternal hath halo-  
wed, and nature hit selfe bewittnesed: Christ  
our

## Friendship.

Our Lozde commaundeth, that man shall forsake Father, and Mother, and cleave to his welbeloued spouse, and what is moze holpe, than loue towarde parents, which GOD in the commaundementes hath rewarded w<sup>th</sup> the longnesse of lyfe, yet matrimony is preferred befoze y<sup>e</sup> same. What is then moze necessarie than matrimonye, which contayneth the felicity of mans life. the Flower of Friendship, the preseruatiō of Reames, the glorie of Princes, & that which is most of all, it causeth immortalitye. I might here alleage a number of authorities in the commendation of mariage, as well of auncient Doctozs, and Fathers, as also worthy Philosophers, and graue learned men. But bicause you doubt not of this herein, and the State doth sufficiently commend it selfe, I let them passe, and will at this tyme procede any further, shew you the rites of diuers Nations, in celebrating this mysterie, whereof as some will make you to laugh, so other some are to be noted. As for the chrystian orders they are not vniuersally knowne vnto you. Amongst the auncient Romaynes, as Cicero recordeth, were two

*The rites of diuers nations in marrying. The Romaynes.*



## The Flower of

two kindes of mariages, wherby they be  
also two sortes of wyfes, the one more o  
dinarie, whome they called Patronnes, th  
other were called houstwyfes, which were  
married by consopning of handes, almo  
like vnto vs. These did they esteeme a  
their daughters, and had lyke inheritanc  
of their landes, who bare the rule of their  
houles, and therefore called houstwyfes.  
But no accesse of h<sup>e</sup> husband might be pe  
mitted vnto them. For on the Patronne  
begat they their chyldren. The Babylon  
ians married their maydes without dot  
ries in this maner. All their maydes, whic  
were to be married, were assembled in  
place appointed, and placed orderlye th  
fayrest first, then the meaneer sort, and la  
the sowleest. The fayrest was giuen vnt  
him that woulde giue most money to mar  
rie with hir, still paying accordyng to the  
beauty, more or lesse, till they came to th  
souleest, & to them, that woulde marry an  
of those, was giuen parte of the money  
that was taken for the fayrer sort, payin  
accordyng to the rate, as they exceeded i  
soulfulness. The lyke maner also, was vs  
among

*The Babi-  
lonians.*



## Friendship.

amongst the auntient Venetians, as saye *The Venetians.*  
eth Sabellicus; an unhappie custome  
was it, quoth the Lady Iulia, & likely that  
the Flower of Friendship was but weak  
lye rooted betwene them of so slender ac  
quaintance, but I praye you tell vs, how  
the indifferent sorte were married, that  
were neyther soule, nor saye, but lonly  
browne. Mary quoth he, for such amongst  
the Venetians, there was no money either  
giuen, or taken, but were married for  
naught. And so perchaunce, quoth a merite  
gentleman, that stode by, called Maister  
Gualter of Caluie, were some of the sai  
rest, as they be sometimes now a dayes.  
I haue also read, quoth Maister Pedro,  
that in Fraunce, the maydens did chuse *The french*  
their husbands in this sorte. The parents *men.*  
called a number of yong men to a banket,  
whom they thought fittest, & him, to whom  
the mayde gaue first water, by that signe  
she chose for hir husband. In Mauritania, *The Mauri-*  
as sayeth Diodorus Siculus, there was *ritani.*  
such sort of women; & euery man might  
haue five wyfes, and no lesse than thre,  
which also after the death of their husbands,

25. j.

with in

## The Flower of

Within one moneth eyther wyllyngly buried themselves with him, or were perforce executed by the lawe. In the Isles of *In the Isles of Canaria.* Canaria, there were contrariwise so many men, and so fewe women, that euery wife might haue seuen husbandes, & could not take lesse than fīue. But I trust, quoth the Lady Aloisa, that those men were not so kinde harted, as to be buried with their wyfes, as the women in that other countrey were with their husbandes. I thinke not, quoth Maister Pedro, and I doubt whether those women of Mauritania coulde not haue bene contented to haue staid behinde their husbandes, had there bene no lawe to haue compelled them. Tush quoth the Lady Iulia, thys is farre fro your matter. What appertaineth thys to the Flower of Friendship? Lady, quoth he, I am not yet come to my purpose. But one worde more, and I will to my charge. *The Chaldeans.* The Chaldeans, that honozed the fyre for their God, had an easie custome. For whe they minded to marry, the Priest kindled the fyre in the god mans house, and both the parties touching it, were assured together,

## Friendship.

gither, and when anye of them misliked,  
one of them quenched the fyre, and so were  
they as free, as euer they were befoze. In  
another Countrie the Priest of theire I-  
dols enioyed the first nightes pleasures of  
the Wyde, as in Scotlande the Lorde of *The Scots.*  
the Doyle, had the first frutes, of all the  
Virgins, wthin his Lordship. A num-  
ber of suche like customes, I could recite,  
but I maye not spend longer tyme in those  
trifles, and the Lady Iulia desireth to heare  
of our friendly Flower, whereto now I  
returue, and saye, that equalitie is prin-  
cipally to be considered in thys matrimo-  
niall amitie, as well of pearts, as of the  
giffes of nature, and fortune. For equal-  
nesse herein, maketh friendlynesse. Pita-  
chus Mitylencus one of the seauen sages  
of Grece, being demaunded of a yong  
man, whome he should take to wyfe, an-  
swered, go, and learne of the childzen, that  
play togither, and they will informe thee.  
For they had a game among them, where-  
in they often repeated, take to thee thy  
peere. Marry not a superiour, sayth Plu-  
tarch. For in so doing, in steede of kin-  
B. y. folkes,

*What e-  
qualities is  
in marriage.*

*Pitachus  
Mitylencus*

*Plutarch.*

## *The Flower of*

folkes, thou shalt get thee maisters, in  
whose awe thou must stande, and a rich  
woma, that marieth a poore man, sel dome,  
or neuer, shake off y pride from hir shoul-  
*Menander.* ders. *Menander* sayth, that suche a  
man hath gotten in stead of a wyfe, a hus-  
band, and she of him a wyfe, a strange al-  
teration, a wonderfull metamorphosis,  
*Licurgus.* But *Licurgus* the law maker well consid-  
dered that, when he ordayned that women  
shoulde be married without dowries, so  
that then they had nothing to be provide  
off, saue onely their vertues, which ought  
to be accounted y chiefest dowrie. For that  
which is more excellent, is to be preferred  
before things of lower valour. Wh by then  
for lack of substance, shall a vertuous wife  
be repelled, or for want of welth, wise-  
dome be relected? *Alexander*, the great  
monarch of the whole world, shewed his  
noble courage in nothing more, than in  
that hee rejecting the ryche Barbarian  
Quenes, vouchsafed to match with Bar-  
cina, daughter of Arbaces, a poore gen-  
tleman, but of noble parentage, wherein  
not riches, but nobilitie adorned with ver-  
tues

## Friendship.

tures prepayled. Well, quoth the Ladie Iulia, I pray you what is he now a daies, that had not rather marrie a woman ful of money, wanting vertue & grace, than that hauing vertues, lacketh money. For my parte, it well lyketh me that equalitie, as you say, be obserued, seeing equalnesse causeth friendlynesse. But I vnderstand not this kinde of equalitie, wherein you seeme to allow the greatest inequality y can be. For Alexander being Lorde of the whole woꝛlde coulde finde no equall match, in respect of his greatnesse. Much lesse Barcina that was so farre his inferiour, both in parentage, and substance. Not so farre his inferiour, quoth Master Pedro, for the great vertues, which abounded in Barcina, and as I sayde before, the onely riches to be required in a woman, was in all respects comparable to the great greatnesse of Alexander the great, neyther did she want sufficient parentage, and though not a conquerour of the woꝛlde, yet well knowne to be proceeded from the conquerours owne linage, so that a vertuous woman, being wise, and of good linage, wanteth

## *The Flower of*

teth no equalitie on his parte to counter-  
poise the greatest riches, or treasure, that  
any man can haue. For where vertue a-  
boundeth, all good things doe flowe. And  
to conclude, I say, that great regarde ought  
the man to haue in his choise, that he may  
leauē his childe parentage, which being  
ioyned to vertues maketh them perse-  
uer. Now for y equalitie in age, I say, consisteth  
likewise in the inequality of yeares, but  
not so much as the Philosophers, in times  
past affirmed. For Aristotle by his rea-  
sons, would haue the man to be twentie  
yeares elder than his wyfe, because they  
might leane off procreation at one time.  
Hesiodus the Greeke poet, & Xenophon  
the philosopher, would haue the woman  
fourtene, and the man thirtie yeres old,  
so that there should bee sixtene yeares be-  
twene them, because in that time, the man  
should be best able to rule his housholde,  
and the woman taken from euill occasi-  
ons. Licurgus lawe was amongst the  
Lacedemonians, that the men shoulde  
not marry, before thirtie, and seauen yeres  
of age, and women at eyghtene. What  
maner

147  
148



## Friendship.

maner of equalitie is thys, quoth the Lady  
Isabella, I woulde neuer marry, rather  
than to take such old crustes, whose wyfes  
are moze occupied in playstering, than in  
enioying any good conuersation. You say  
truth, quoth Maister Pedro, nether doe  
I allowe it, yet maye I not condemne the  
auncient philosophers. For in those dayes  
men liued longer, and their natures were  
much stronger. Therefore by likelyhood it  
was at that time moze tollerable. But my  
opinion is, that they differ not aboue foure  
or fve peres. After this match made, and  
equalities considered, next followeth, to  
loue, & to like well: For perfitte loue knitteth  
louing heartes, in an insoluble  
knot of amitie. Loue indifferent seruerth  
not, loue fayned prospereth not. Where-  
foze it must be true, and perfitte loue, that  
maketh the Flower of Friendship be-  
tweene man and wyfe freshlye to spring.  
This loue must growe by little and little,  
and that it maye be durable, must by de-  
grees take roote in the hart. For hastie loue  
is soone gone. And some haue loved in post  
hast, that afterwards haue repented them

*What loue  
in marriage  
should be.*



## *The Flower of*

at leysure. Wee all seeke the sayrest, the richest, and noblest. But vertues are laide aside, and nought accounted off, we seeke to seee our eyes, and not to content oure eares. Why: quoth Maister Gualter, shall a man choose his wyfe with his eares. No choose with our eares, quoth Maister Pedro, is to enquire of hir vertues, & vices, by report whereof you shall vnderstande hir conditions, and qualities, good, & bad. As so: that, quoth Gualter, it boteh not. For the best of them all haue their faults, and if she be vertuons, she will loke to be so honored, that hir husband shall haue the more a do to please hir. And I remember, that a wise man, I knowe not bys name, being enquired of a friende of bys, with whome he should marry, answered, that he had beene married foure sundrie tymes, first with a sayre woman, who was so proude of hir beutie, that he was faine to please, and content hir, least she should dishonour him, the seconde verie riche, whose substance made hir so stately, that he was forced lyke a slaue to obey hir, the thirde was so vertuons, that he was glad to

## Friendship.

to honoꝝ, and reuerence hir, to keepe hir  
still in hir vertuous goodnesse, the last was  
of good linage, which so exalted hir sto-  
macke, that shee made him hir bondman.  
Nowe chuse, quoth he, which of these  
foure thou canst best content thy self. You  
haue made a sayze reason, quoth the Lady  
Aloisa, I neuer knewe that you were so  
deepely learned befoze, and all the Ladies  
woulde haue driuen Maister Gualter out  
of the arboꝝ. But father Erasmus sayde  
that he remembꝛed the lyke thing of A-  
naxagoras, and therefore he was not to  
be blamed, because he did but repete the  
wordes of a Philosopher. What then,  
quoth Maister Pedro, it is no parte of  
my charge to dispraise women, but to  
speake the best of them, and to plant the  
Flower of Friendship betwæne them,  
and their husbands. Wherefoze, let loue be  
rooted deepely in the mans hart towarde  
the woman. Let hir person be sought, not  
hir substance, craue hir vertues, not hir  
riches, then shall there be a ioyfull begin-  
ning, and a blessed continuance in amitte,  
by which all things shall prosper, & come  
to

## The Flower of

*The man  
must be-  
ware in  
choyding  
when he is  
newly mar-  
ried.*

to happy ende. Beware of hatred, be cir-  
cumpect in loue, which of them first ta-  
keth place, doth abide during lyfe. And  
loue grounded remaineth for euer, which  
being once gone, al other goodnesse folow-  
eth for companie. Wherefoze to confirme  
this loue & married man must, as much as  
he can, alwayes absteyne from brawling,  
loving, and grudging, especially when  
he is newly married. For if the wyfe first  
conceyue hate, she will neuer receiue loue  
again. The husband then must be merie,  
and pleasaunt with his wyfe, to make hir  
the moze in loue with him at the begin-  
ning, so that if after wardes they chaunce  
to fall at square, it shall rise but of a so-  
daine anger, which will be gone againe  
as soone, and not of anye olde conceyued  
malice. There be manye men, that boast  
much, howe they be serued, and feared, like  
Bugges, of their wyfes, but they mar-  
uellously deceyue themselves. For much  
better were it, if they were better beloued,  
and lesse feared. For whome the wyfe ha-  
teth, in feare she serueth, but whome she  
loueth, she gladly cherissheth. It is good  
reason,

## Friendship.

reason, that all women doe laboꝝ to stande  
in the good grace of their husbantes, but  
much moze ought we men to fozeſee, that  
we ſhall not into the hatred of oure wyfes.  
For if ſhe once faſten hir eyes on a nother,  
ſhe ſhall enioy hir in diſpite of hir husbands  
eard. In this long and troubleſome iour-  
ney of matrimonie, the wiſe man maye  
not be contented onely with his Spouſes  
virginitie, but by little and little muſt  
he gently procure that he maye alſo ſteale a  
way his  
pay hir priuate will, and appetite, ſo that  
if two bodies there may be made one  
away his  
he hart, which ſhe will ſone doe, if lone  
wyfes pri-  
aigne in hir, and without this agreeable  
nat will.  
concord matrimonie hath but ſmall plea-  
ure, oꝝ none at all, and the man, that is  
not lyked, and loued of his mate, holdeth  
his lyfe in continuall perill, his goodes in  
great leopardie, his good name in ſuſpect,  
and his whole houſe in vtter perdition. I  
will recyte two, oꝝ three examles of thoſe  
Such as lo-  
that loued their wyfes well, and then I  
ued well  
will procede. The firſt, that loued his  
their wyues  
wyfe, was our father Adam, who being  
Adam.  
in Paradiſe, and foꝝbidden on paine of  
death,

## The Flower of

*Darius.*

death, one onely tree in the Garden, to content, and please Eua his wife, did notwithstanding eate of it, and dyed. Darius the great king, being overcome by Alexander, in all things shewed himselfe skilful and inuincible, till he vnderstode that his wyfe was taken prisoner, who then poured out his teares abundantly, as lamenting for that which he more esteemed than hys lyfe, or estimation. Valerius

*Tiberius  
Gracchus.*

Maximus sayth, that Tiberius Gracchus finding two Serpents in hys bed, sent for the soothsayers to knowe what y<sup>e</sup> strange chance ment, and signified, which answered, that if ye killed the male serpent, he shoulde die before his wyfe, but if the female were first slaine, hys wyfe shoulde die before him. He bearing entire loue towards his wyfe, gave his owne death to prolong hir lyfe, and kytled presently the male serpent. Where be, quoth the Lady Iulia, selwe such husbandes in these our dayes, or rather none at all. What is the matter, quoth Maister Cualter, that your Ladyship is so afeard to marry, but yet to tell the truth, and shame the Deuill, there

## Friendship.

be moe suche husbandes, than lyke wyfes,  
if it were well tried. This salutarie soles,  
quoth Madame Aloisa, would be well  
beaten, and banished our company. For  
he is still prattling against women, and  
interrupteth our pastime. Po, no, quoth  
Maister Pedro, he increaseth our sporte,  
and therefore we can not well want him.  
But I will shewe you one example moe  
of later yeares, bicause the Ladye Iulia  
saith that none nowe a dayes doe loue  
their wyfes so well. Baptista Fulgosa re-  
counteth of a certaine poore man, and hys  
wyfe, that were seeking for their suste-  
nance vpon the Sea side. The woman be-  
ing taken awayne, by certaine Rovers, hir  
husbande swam in the sea after hir, desir-  
ing the pirates to take him also, saying,  
that he had rather be with his wyfe in cap-  
tivitytie, than lacking hir to live at liber-  
tie, whereat the Pirates maruelling, re-  
ceyued them both into their shippe, and  
declaring the whole aduenture, presented  
them to the King of Lunis, who under-  
standing the case gaue them great com-  
mendation, and not onely set them at li-  
bertie,

Baptista  
Fulgosa.



## The Flower of

bertie, but also sente them home w<sup>th</sup> great rewarde.

This maye suffice to make you vnderstand, that men doe sometimes loue their wyfes, & hereby may you also see of what force the true Matrimoniall loue is, when let the married man fasten, and ground all the rest of his doings, and so shall this friendly Flower, be planted in a fertile soyle. And as there be certayne sweete herbes, that are great nourishers of this Flower: so be there certayne poysoned weeds, that will ouergrowe it, and in the ende utterly destroye it, if they be not weeded out by the roote, whereof the first, and chiefest is adulterie. For what godlynesse can raygne in that house, where harlots beare the rule, whose house Salomon both largely describe. For if the husband please the wicked woman, he must of force displease his owne wyfe being godlye, and that iniurie a good woman cannot w<sup>th</sup> anye patience support. At what time the married man defertlyeth to keepe a harlot, euen the same houre, doth he set fyre to his honestie, destruction

*Weedes  
that will  
ouergrow  
the friendly  
Flower.*

*Adulterie.*

to



## Friendship.

to his house, and losse of all, that euer he  
hath. An honest woman wyl suffer a  
thousand discommodities in hir husbnde,  
so that she be assured, that he is contented  
with hir, and loueth hir only. What grea-  
ter cruelty can a man shew vnto his wyfe,  
than to keape all his rassings, bawlings,  
and chydings for hir, and another to enioy  
all his (good) conuersation, and pleasures.  
I doubt which of them hath the greater  
hart, eyther he in doing, or she in suffering  
it. Can there be any greater disorder, than  
for the husbnde to be merie abrode, and  
sorrowe at home, to take from hys wyfe,  
and giue to his harlots, to want for hys  
childe, and to suffise for his balwdes. The  
sayth that the woman oweth to hir hus-  
bnde, the lyke fidelitie ought the man to  
repaye vnto hys wyfe, and though the ci-  
uill lawe giueth man the superiozitie ouer  
his wyfe, that is not to offende, or despise  
hir, but in misdoing, louingly to reforme  
hir. Wherefore the abhorring of adulterie  
increaseth amittie betwene man, and wyfe,  
and the chiefest way to ground the Flower  
of Friendship in Patrimonte is, first to  
roots

## The Flower of

*Gaming.*

roote out the popson of adulterie. The se-  
conde weede that is to be extirped is gam-  
ning, which though the woman can wpth  
moze paciente suffer, than this others: yet  
foz his owne sake, let him forbear it. Foz  
what wisdom is it, that a man at one  
chaunte of the Dice, hazardeth as much, as  
the toyle of hys whole lyfe hath gotten,  
and scrapte together, and small commodi-  
tie the gamester reapeth thereby; when he  
hath best hap, if all his cardes be told. Foz  
suppose he wynde, yet is there suche cur-  
sing, such lying, such brawling, chydng,  
and swearing, that the Deuill laugh-  
eth them all to scozne. If he lose, he fret-  
teth, and sumeth so, that beside the losse of  
his thynge, he hazardeth both body, & soule,  
with cursing, and blaspheming. When if  
he eyther wynde, oz lose, yee see these hys  
gaines and commodities. I condemne not  
honest playing foz recreatio at times con-  
venient foz some small matter, as the per-  
sons habilitie is. But what a monstrous  
thing is it, to consume whole dayes, yea,  
whole dayes, and nights in gaming, swea-  
ring, and so, swearing. Foz it hapneth of  
ten,

# Friendship. 17

ten; a daylie gamester, a common blasphem-  
 mer. All heretofore it were no great hinder-  
 rante to the common welth, if such kinde  
 of persons were utterly banished. The Riotous-  
 which pestiferous weede is banqueting, and  
 riotousnesse. For drunkennesse, whiche  
 commonly haunteth the riotous persons,  
 besides that it wasteth thy thurst, consti-  
 tueth thy friends, and corrupteth thy body;  
 doth also transforme thee from a reasona-  
 ble creature, to a brute beast. Socrates com-  
 pareth the witte, that is overcome with  
 wine, unto a horse that casteth by a spau-  
 ster; what greater reprocche can there be to  
 a man, than to be called a common drun-  
 karde, which is as much to saye, as a man  
 deppriued of all vertues. I could recite ma-  
 ny examles, what discommodities haue  
 chaunted to worthe men by this syde, if  
 the time woulde suffer mee. You haue yet  
 day enough, quoth the Lady Julia. All her-  
 tofore we pray you to she we be some of those  
 examles for oure instructiō. I am con-  
 tent, quoth Maister Pedro, and seing you  
 are so willing to heare, I will declare first  
 some what of wine, which by abuse and

Socrates.

C.

riseth

## The Flower of

riſteth drunkenneſſe, and by vſe is the beſt  
*Anachariſ* liquor of all others. Anachariſ the Phi-  
loſopher ſayde, that the wine bare three  
kindes of grapes, the firſt of pleaſure, the  
ſeconde of drunkenneſſe, and the thirde of  
ſorrowe, ſo that paſſing the firſt, which is  
to drinke it temperatelye, and delayed, the  
other two are naught. . Noe was the firſt  
that invented wine, though ſome at-  
tribute the ſame to Ycanus, and ſome to  
Dionyſius. The firſt that delayed wine,  
was Filona, borne in Candia, and being  
ſo drinke temperatelye, it quickeneth the  
wyt, it increaſeth the ſtrength, it cheereth  
the hart, it taketh away cares, it cauſeth  
colour in the face, it ſtrengtheneth the  
ſinowes, it helpeth the ſight, it ſortiſieth  
the ſtomack, it quickeneth wine, it taketh  
away ſorrowes, &c to conclude with ſaint  
S. Paule to Timothee, being ſicke in  
his ſtomacke, counſaileth him to drinke a  
little wine. But as manie diſcommodities  
hath it alſo, if it be abuſed, as breeding the  
goiſte, cauſing the dropſie, decaying wo-  
mens beautie, and making them barraine,  
with many other much worſe. Licurgus  
the

## Friendship.

the Lacedemonian law maker, comman-  
ded, that no man before .xxiiij. yeares of  
age, shoulde drinke anye wine; and from  
thence to fortie hee gaue leaue to drinke  
verie little, and much delayed, and from  
fortie bywardes somewhat more, and  
lesse delayed. As Noe was the first in-  
uenter of wine: so was hee first dronken, *Noe the*  
who was therefore laught to scoone of his *first dron-*  
owne sonnes. Lot in his dronkenesse lay *Lot.*  
with his owne daughters. Alexander the *Alexander*  
great was so spotted with this vice, that  
alwayes in his dronkenesse, hee woulde  
kyl his deereest friends, and in the ende be-  
ing dronke, was poysoned himselfe Mar- *Marcus.*  
cus Antonius, an invincible Romain cap- *Antonius.*  
taine, being once overcome wyth wine,  
gaue himselfe to the pleasure of Cleopa-  
tra, and was slayne by Octavius Cæsar.  
Anacleon the poet was so great a bibber *Anacleon:*  
of wine, that he was choked with y<sup>e</sup> huske  
of a grape. Loe, here you see the unhappie  
ende of those, that passe the golden meane,  
and leaue to the erreffe. If the married  
man do weede out these three dangerous  
weedes by the roote, no doubt this Flower

C.ij.

will

## The Flower of

Certaine  
delicate  
herbes, the  
maintaine  
ners of this  
friendly  
Flower...

shall prosper passing well, and yeld yearly  
pubble increase. And, as I saide before, the  
better to nourishe, and mayntaine this  
Flower, there are certaine delicate herbes  
that must of force be therished, which bee  
these. First to be aduised in speche, cir-  
teous, and gentle in conuersation, trustle,  
and secret in that, wherein hee is trusted,  
wise in giuing counsaile, carefull in pro-  
uiding for his house, diligent in looking to  
that which is his, sufferable of the impo-  
tunities of his wife, daungerous, and cir-  
cumpect in matters touching his honesty,  
and zealous in the education of his Chil-  
dren. These be excellent herbes, quoth the  
Lady Aloisa, and rarely founde all in one  
garden. Wherefore we pray you teach vs,  
how we maye plant, and conserue them.  
That appertayneth not to my charge,  
quoth Maister Pedro, and if it dyd, yet  
want of skil, and shortnesse of time woulde  
not permit me. But I will instruct you in  
their qualities, which being well conside-  
red, will prouoke the wyle man to seeke  
after them. In doing whereof, as I shall  
sufficiently discharge my duetie towards  
the



## Friendship.

the Lady Iulia, concerning his continu-  
ment. So trust I to deserue great thanks  
of al these Ladies. The first delicate herbe  
that the married man must plant for the *Advised*  
preseruatiō of his friendly Flower is to *in speche*.  
be aduised in speche. For the man that  
without discretion speaketh moze hastily,  
than wisely, for the most parte falleth into  
erroz, much babling, declareth a foolish  
heade, and a silent person, is the exemplar  
of wisdom. First expend with thy selfe,  
what thou wilt speake, and ponder thy  
meaning well. Then note to whome,  
where, & when thou speakest. The tongue  
that runneth before the witte, commonlie  
breedeth his maisters woe. The philoso-  
phers in their scholes, neuer taught a man  
to speake, but first learned him, to holde  
his peace. Salomon sayth, that much talke *Salomon.*  
cannot be without offence, and he that can  
refrayne his tongue is wise. Two occasi-  
ons Socrates allowed, that shoulde moue  
one to speake, when he knewe the matter  
herpe well, and when necessitee constrai-  
ned him. Xenophon sayeth, that nature *Xenophon.*  
gave us two eares, and but one mouth,

C.iiij.

to

## The Flower of

to the intent we shoulde heare more, then  
we ought to speake. The second herb is to  
*Courteise in* be courteous, and gentle in conuersation.  
*conuersatio* For ye see that fierce, and hurtfull beastes,  
as the Lyon, the Serpent, with such lyke,  
be abhoyred of vs for their cruell curst-  
nesse, when the tractable beastes, as the  
spaniell, and the greghounde, with others,  
haue not onely place in oure houses, but  
we haue sometime more care to nourishe  
them by, than a chystian creature. The  
married man then must not be rigorous  
tolwarde his wife. For there will disorde  
growe by hir inward hate, and neuer shall  
they haue ioy, or peace, if the woman can-  
not refraine hir tongue, nor the man suf-  
fer. If he want discretion, and the paci-  
ence, it will rather appere the mansioun  
of foles, than a house of h wise. For at the  
last, except one of them yelde by in tyme,  
they will fall to raging, & so consequentye  
to blowes. Women for the most part, are  
froward of complexion, and tender of con-  
dicion, whereto the wise husbände must  
haue great regarde, and if he once repre-  
hende them sharpely, he must a hundreth  
exhort

## Friendship.

exhort them louinglye. There are manye  
 occasions, that causeth variance betwene  
 man, and wife, as for their childe, ser-  
 uants, apparell, and other such houlsholde  
 matters. In which the good married man  
 must shewe his wisdom, eyther in tur-  
 ning it to spoote, & dissembling the cause,  
 or aunswering not at all. If so be he can  
 not suppress his anger, let him then goe,  
 and digest it abroade. For the ende of in-  
 dignation, is to be ashamed of our selues.  
 And as in a myste a man appereth grea-  
 ter, than in a fayre daye, saith Diogenes:  
 so appereth his vyces moze in his an-  
 ger, and rage, than when he is patient.  
 The thirde is to be secrete, and trustie in  
 that, wherein he is trusted. One of the ver-  
 tues most esteemed in tymes passe was se-  
 crecie, whereby the wysedome of a man  
 was persitlye discerned. He is discrete,  
 that keepeth well his secretes, sayeth So-  
 crates. But he is not wise, that discovereth  
 them. The good Cato repented him but of  
 three things, that he did during all his life.  
 First, for disclosing a secrete to a woman,  
 the seconde, for sayling by sea, when hee  
 might

*Diogenes.*

<sup>3</sup>  
*To be secret*

*Socrates.*

*Cato.*

C. liij.

might

## The Flower of

*Anaxa-  
goras.*

might haue gone by land, and the last, for  
consuming one whole day, without doing  
some profitable deede. A marueylous ex-  
ample of secrecie, was shewed in Anaxa-  
goras, who with others conspired to kill  
a tyrant, and being betrayed, and by the  
tyrant put to most cruell torments, not  
sufferable, bit off his owne tongue, because  
he woulde not discover that, which he pro-  
mised to keepe secret. The like is reported  
of a woman in Athens, because she would  
not betraye a conspiracie, wherein her  
husbande was a part. It is happte quoth  
the Ladie Aloisa, that some women haue  
bene secret in times past. For you men say  
nowe a dayes, that women can keepe no  
counsaile. See I pray you, quoth Maister  
Gualter, howe soon this Ladie, had gotten  
holde of that sentence, which so little ser-  
ueth her purpose. For I trust it was an ea-  
sie matter for that woman to keepe silence,  
when she wanted her tongue. Whereunto  
the Ladies woulde haue replied, but Mai-  
ster Pedro interrupted them, and sayde,  
that he dyd not condemne, although the  
most parte were not tongue tyed, and so  
there

## Friendship.

there be, quoth he, some men that be open  
ynough. But I woulde haue this married  
man to embrace secretie as a vertue, and  
thinke it is a great shame not to be so se-  
cret, as a woman. The fourth, is to be wise 4  
in giuing counsaile, which is not euerye To be wise  
mans office, but such as be of good yeares, in giuing  
that haue seene, and heard much. Counsel counsell.  
lozs must be wise, lerned, vertuous, of good  
iudgement, & without affection. Socrates Socrates.  
counselleth a man, not to aske counsell of  
him, that is wholye giuen to the worlde.  
For his aduise will be, but after his owne  
pleasure. Plato sayth, that he studied moze Plata.  
to giue counsaile to his friendes, than to  
reade philosophie in the scholes. What a  
mockerie is it then, for harebraynde heads,  
to giue counsaile in matters, whereof they  
neuer sawe, nor heard before. The fift, is to  
be carefull in prouiding for his house, as 5  
to feede, and cloth his familie, to instruct To be care-  
his children, and to pay his seruantes true, full in pro-  
ly. In which things a man maye not, as uiding for  
in other voluntarie matters be negligent, his house.  
but play the part of a good housband in re-  
membryng it, and prouiding for it in tyme.

The

## *The Flower of*

The office of the husbände is to byring in  
necessaries, of the wife, well to keepe them.  
The office of the husbände is, to go abroad  
in matters of profite, of the wife, to tarrye  
at home, and see all be well there. The of-  
fice of the husbände is, to prouide money,  
of the wife, not wastfully to spende it. The  
office of the husbände is, to deale, and bar-  
gaine with all men, of the wife, to make  
or meddle with no man. The office of the  
husband is, to giue, of the wife, to keepe.  
The office of the husbände is, to apparell  
him as he can, of the wyfe, to go as shee  
ought. The office of the husband is, to bee  
Lorde of all, of the wife, to giue account  
of all; and finally I saye, that the office of  
the husbände is, to maintayne well his  
liuelghode, and the office of the woman  
is, to gouerne well the household. And as  
the man maye not denie his wife things,  
that muste bee graunted of necessitie: so  
he ought not to graunt hir things of pro-  
digalitie, & superfluous. For as great dyf-  
order is it to graunt the one, as to denye  
the other. The first is that the married  
man accompany no disfamed persons, and  
in



## Friendship.

In any case, that he harbour them not. For To accom-  
 manye men blame their wyfes for yll lye, *pany no de-*  
 when they themselues are the causers *famed per-*  
 therof for mainteyning such companions, *sons.*  
 whereby he himselfe doth hardly escape in-  
 famie, and these good fellows do seeke to  
 creepe into greatestt friendshippe with the  
 husband, to the intent they may haue bet-  
 ter oportunitie with his wife. Yet maye  
 he vse his tried friende, or nare kinsman  
 familiarly, as well in his owne house, as  
 else where, hauing alwayes regarde to  
 the olde saying, that a man may shewe his  
 wife, and his swoorde to his friende, but not  
 so farre to trust them. For if thereby grow  
 vnto him any infamie, let him not blame  
 his wife, but his owne negligence. The  
 seuenth herbe of marvellous vertue is, to  
 be sufferable in the ymportunities of his  
 wyfe, sometymes disembling, and in tri-  
 sling matters consenting vnto hir. For if  
 all things, that women craue, shoulde be  
 graunted, all thing that they finde fault  
 withall, shoulde be amended, & all things  
 that they are a græued with, should be re-  
 dyessed, Sampsons strength, the patience  
 of

7  
 To be suf-  
 ferable in  
 the impor-  
 tunities of  
 his wife.

## The Flower of

*Socrates.*

of Iob, and the wysedome of Salomon were all to little. For some men, whose mishaps are to be lamented, are matched with such saines, that devise naught else, but howe to bere, and molest their householdes. Socrates pittied these sortes of men, The first was, a good man in the handes of a curst shrew, the seconde a wise man, vnder the gouernaunce of a foole, and the last was a liberall man, in subiection to a couetous captife. I thanke you for this, quoth Maister Gualter, thys is the truest tale, you tolde to daye, and hitherto, you haue but flattered these Ladies. Not so, quoth maister Pedro. For I spake nothing heretofore but the truth, neyther speake I this now generallye against all women. For that were slaunderous vnto them. I do but touch some shrewde wyues. Tushe, quoth maister Gualter, they be shrewes all, and if you giue the simplest of them leaue to daye to treade vpon your foote, to morrowe she will tread vpon thy head. Be not angrie, I praye you, quoth Maister Pedro. For I giue no such leaue, but I say that for quietnesse sake, & for the increase  
of

## Friendship.

of amity, the married man must sometime  
dissemble, and in thys case ought to consi-  
der, that if his wife be foolish, it little hel-  
peth to aunswere hir, and lesse profiteth to  
reforme hir, but if she be wise, one worde  
will suffice. For it is a certaine rule, that if  
a woman will not be still with one worde  
of hir husbände, shee will not be quiet with  
as manye wordes, as euer the wise men  
did write, nor wyth so many stripes, as a  
man is able to giue hir. The wyse hus-  
bände therefore I say, and affirme, must,  
to preserve this pleasaunt Flower, deale  
with his wife, rather by subtiltie, than by  
crueltie. The right is to be circumspect in  
matters, that conserne his honestie, and 8  
not to be iealous of his wife. Not to be  
The Stoike icolons.  
philosophers saye, that iealousie is a cer-  
taine care of mans minde, least another  
shoulde possesse the thing, which he alone  
woulde enioye. There is no greater tor-  
ment, than the vexatiō of a iealous minde,  
which, euen as the moth fretteth the cloth,  
doth consume the hart, that is vexed there-  
with. Two kinde of persons are common-  
lye soe sick in this disease, eyther those  
that

## The Flower of

that are euill themselves, or they, that in their youth haue gone astraye, supposing that as other mens wives haue done towards them, so will theirs doe towards others, which is vanitie to thinke, moze folge to suspect, and greatest foolishnesse to speake off. For as some lewde women bee dissolute: so likewise women there be, honest, and verie circumspect. If the wyfe be to bee suspected, let the man worke as secretly, and closely, as he can to reprehende hir, yet all will not peraduenture aduaile. For trust me, no wisdom, no craft, no science, no strength, no subtiltie, yea, no patience suffiseth to enforce a woman, to be true to hir husbände, if she otherwise determine. Therefore to conclude to be lealous, eyther needeth not, or booteth not. The ninth, and laste herbe is to bee careful in the education of his children. For much better were they vnborne, than vntaught. Diogenes being enquired what were best for a man to doe to be in fauoure of the Gods, and beloued of the people, answered, that to be incredit with the people, and fauoured of the Goddes, a man ought to doe

9  
To be careful  
full in edu-  
cation of his  
children.

## Friendship.

doe three things, the first to reuerence, and  
honor much the Gods, then to bring vpp  
his childe in due correction, and last to  
be thankfull to his benefactors. What a  
unayleth riches, possessions, to be fortunate,  
to haue thy wyfe with childe safely deli-  
uered, & thy childe well nourished, if after-  
wardes by yll trayning, & for want of edu-  
cation, he become vicious. The monarch  
of Macedon Philippes Sonne, being as *Alexander*  
ked whys hee honored more his mayster,  
than his father, saide, that his maister gaue  
him lyfe everlasting, and his Father lyfe  
but for a time. There came once befoze the  
wise Solon a Father with his sonne, one  
accusing the other, the father complayned  
of the disobedience of his Sonne, and the  
sonne accused the father of his ill bringing  
vppe, which was the cause of his disobedi-  
ence. Solon well considering the case, de- *Solon.*  
termined that because the Father had not  
brought vp his sonne in due correction, hee  
should therefore after his death, be depri-  
ued of his sepulchre, which was verie rigo-  
rous in those dayes, and the sonne for hys  
disobedience was disherited. I assure you,  
quoth

## *The Flower of*

quoth maister Lodouic, that same was  
an excellent iudgement of the wise Solon;  
and if it were put in use at these dayes;  
there woulde be many fathers to lye to the  
out graues, and as many sonnes put from  
their inheritance. The more pittie, quoth  
maister Pedro, and I thought to haue  
sayde more therein. But the same is so  
much declined, that it is more then tyme  
to vnburden these Ladies of this tedious  
talke, and I feare me, I haue alreadye  
troubled them to longe. But so, quoth the  
Ladie Lulia. For sooner shoulde we want  
the day light, than god will to heare you,  
though the day were so long againe. You  
say your pleasure, quoth maister Pedro.  
But now we to knit vp this Flower of ma-  
trimoniali amitie, and friendshippe, tou-  
ching the office of the man, I say, that he  
must aboute all thinges haue the feare of  
God before his eyes, which with the rest  
well consideres, and put in execution, no  
doubt he shall enioye the flagrant fauour  
thereof. Then rose vp the Ladye Lulia,  
with the whole copany giuing myfende  
maister Pedro greate thanks, wishing  
that



## Friendship.

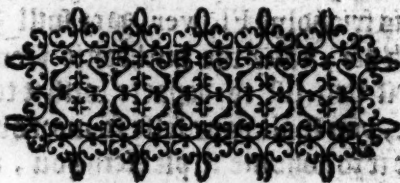
that there were many such husbandes, and  
therewith she toke the garlande from his  
head, and saide turning him towards mas-  
ter Pedro, that she would surrender him  
to him againe the authoritie, which she of  
him receiued with that charge, that hee  
shoulde the next day bestowe it on some  
other in that place. For I shall not be in  
quiet, quoth she, till I haue hearde the  
married woman prescribed in lyke sorte,  
as you haue done the married man, ney-  
ther can this Flower well prosper, or bee  
perfitte, except the woman also put to his  
helping hande. Whereto master Pedro  
answered, that in the woman was to be  
required great helpe for the preservation  
of this friendlye Flower. Yet will I not,  
quoth he, take the authoritie from you.  
But if you list to departe with it to some  
other, you shall your selfe to morrow re-  
signe it to whome it pleaseth you, and in  
the meane time hee willed him to leane the  
garlande, and his authoritie in the place,  
where she receyued it, which she dyd, and  
than went we out of that most pleasaunt  
arbour into the Garden, where we toke

D.

our

## The Flower of

oure leaue of the Ladyes and gentlemen,  
who were verpe loth to haue left our com-  
pany. But maister Pedro had so appointed,  
that we coulde not tarry. Therfoze promi-  
sing to come againe the next day, we went  
home the same waye we came in the  
mornning, where the Nightingale  
saluted vs with such sweete  
melody, that we were at  
the end of our iour-  
ney, before we  
were ware.



¶ The office, or duetie, of  
the married woman, for the pre-  
seruation, and continuance,  
of this Flower of  
Friendshipp.

**T**He next morning, came  
there two, or three Traun-  
gers to Mayster Pedro,  
which letted vs of our mor-  
nings walke, notwithstanding  
we sent word to the Ladie Iulia, that  
in the after none, wee determined accor-  
ding to oure promise, to meete hit in the  
garden. So after our dinner was finished,  
and the guesstes departed, wee prepared  
readie our hoxles, partly for that the wea-  
ther was somewhat to hot, to trauaile  
on foote, and partly for the more speede.  
But for all oure haste, the companye was  
assembled befoze we came, and merily sat  
together, giving eare to the pleasant,  
harmonie, and melodye, that was made  
by the mullitions, to whome after our re-  
uerence accordingly done, we beue meere,  
and toke our places in the Arboz, where  
as the euening befoze, the Ladie Iulia  
D. y. had

## The Flower of

*The Ladyc  
Aloisa  
chosen souer  
reigne.*

*The Ladyc  
Iulia com-  
maunded  
to describe  
the married  
woman.*

had left hir authoritie. And euerye one or-  
derly set, shee tooke the garland of hir soue-  
raigntie, and standing by sayde. That the  
authoritie, which shee had receyued the day  
befoze of mapster Pedro, shee purposed to  
giue to some other, least in vsurping a  
continuance therein, shee might doe iniu-  
rie to the rest of the companye, and so cur-  
teously comming to the Ladie Aloisa, shee  
set the garlande of principalltie vppon hir  
heade, with election confirmed, by assent  
of vs all, wpth the promise of due obey-  
sance. The Lady Iulia sate downe soberly  
in hir place againe, and the Ladie Aloisa,  
standing by, declared holwe much against  
hir will shee tooke that authoritie, and so-  
ueraigntie vpon hir: not withstanding soz  
as much as the Lady Iulia by the free con-  
sent of the rest, had elected hir, shee nerther  
would, vncurtlesly, noz might she honestly,  
contemne, or reject it, by the vertue wher-  
of, quoth she, I will that the Ladie Iulia  
doe briefly (soz that the day is farre past)  
discribe vnto vs, the office, and duetie of  
the married woman, in lyke sort as map-  
ster Pedro hath done soz y mans behalfe,  
and

## Friendship.

and therein to shew in what sort she must  
applie hir selfe, to maintaine this Flower  
of Friendship betweene hir husbände and  
hir. When the Ladie Iulia heard this, she  
began a little to chaunge hir colour, and  
standing in doubt what she shoulde doe,  
much disheabling hir selfe, but in the ende  
after hir pause awhile, I rather chose,  
quoth she, to hazard the iudgement of ig-  
norance, by my vnskillfull tale, than to be  
condemned of disobedience by vngentle  
resistance. For disobedience is a fault in  
all persons, but the greatest vice in a wo-  
man. And now, in hope of pardon, if my  
vnlearned spæche be not aunswerable to  
your expectations, of thys married wyfe  
this is my opinion. In dyuers pointes I  
agreë with maister Pedro, which are as  
well necessarie, in the woman, as requi-  
site in the man. For if in suppressing of the  
thre foresaide wordes, the chiefest eniemies  
to the Flower of Friendship, the man  
must be careful, much more ought the wo-  
man to trauayle, that they doe not spring  
in hir, and also the great regarde in choys-  
ing others: wherein bycause maister  
Pedro

*The Lady  
Iulia be-  
ginneeth the  
married  
woman,  
and agree-  
eth with  
maister Pe-  
dro in di-  
uers points.*

D.ij.

Pedro

## The Flower of

Pedro hath already satisfied you, I maye be unburdened of that trauaile. For if the man ought to be circumspect in the electing of his wyfe, what shall the fely women doe, being so often deceyued by you men? Wherefore must she with great care consider, and be well assured of the mans honest conuersation, of his manners, and affections, and specially what loue he beareth. For the venom of loue blindeth the eyes, and so bewitcheth the senses of vs poore women; that as we can foresee nothing, so are we perswaded that all the vices of the beloued are rare, and excellent vertues, and the thing most sower, to be verie swete, and delicate: for the aduoyding of which, the woman cannot be to inquisitive. I meane not of the mannes welth, and substance, but of hys vertues, which be the true riches, and remayneth for ever. With which thing moued, Themistocles being demaunded whether he had rather marry his daughter, to a riche manicious, or a poore man vertuous, worthily answered, that he would sower chose a man without money, than money without

*Loue blindeth the eyes, and bewitcheth the senses of women.*

*Themistocles.*



## Friendship.

without a man. Also I dissent not from  
mayster Pedro in his equalitie of match.  
And after such his choise, let his induement  
to increase a perfection of loue, and aboute  
all embrace chastitie. For the happinesse of  
matrimonie, doth consist in a chaste ma-  
trone, so that if suche a woman be con-  
iointed in true, and vnfeigned loue, to his  
beloued spouse, no doubt their liues shall  
be stable, easie, sweete, ioyfull, and happie.  
But loue taken awaie, in steede of most  
sweete pleasantnesse, is placed a bitter,  
vnsauerie, and an intollerable estate. The  
first thing therefore, which the married  
woman must labour to intende, the first  
thing which shee must with all his force,  
applie his whole minde vnto, and the first  
thing which shee must hartily put in exe-  
cution, is to lyke, and loue well. For rea-  
son doth bynde vs, to loue them, with  
whome we must eate, and drinke, whome  
we must only accompany, of whose ioyes,  
and sorowes, wealth, and woe, wee must  
be partakers, for whome also wee forsake  
parents, friends, and all, leauing onelye  
to them, for no shorter time, then during  
lyfe.

The happi-  
nesse of  
marriage  
consisteth in  
a chaste wife

The woman  
must lyke  
and loue  
well his  
husband.

D. iij.

lyfe.

## The Flower of

*The Par-  
thians ex-  
chaunged  
wines with  
their neigh-  
bours.*

lyfe. And albeit they be cancred of nature,  
yll in conuersation, woꝛse in condition,  
base of lynage, deformed of personage, and  
vnaduised in woꝛde and dede: yet being  
our chosen husbands, we may not, noꝛ can  
we foꝛgo them, oꝛ chaſge with our neigh-  
bours, as dyd sometyme the Parthians,  
but ſeeke gentlye to redꝛeſſe them, in deuoꝛ  
to pleaſe them, and labour to loue them,  
to whome we haue wholly giuen oure bo-  
dies, oure goodes, oure lyues, and libertye.  
But it often falleth out, that diſcoꝛd growe-  
th betweene man and wyfe, by the igno-  
raunce of one the others nature, and foꝛ  
this cauſe we are bounde to learne, and ab-  
ſerue them, and let not the womā to haſti-  
lye perſwade hir ſelfe, in ymagining that  
hir huſbande lyketh, & loueth hir intirelye,  
and ſhelweth hir a good countenaunce. Foꝛ  
in that moment, when he ſhall perceyue  
that ſhe loueth him not hartily, euen then  
will he abhoꝛre hir vtterlye. Foꝛ as to ſea-  
ſon vnſauerye meates, pleaſant ſauces be  
prepared: ſo to gyue a good releaſe to the  
foode of marriage, it muſte bee tempered  
with true loue. Foꝛ loue giueth to harde  
things

## Friendship.

things an easinesse, to tedious things a pleasantnesse, a beginning with facilitie, and ending in felicitie. Then spake the Lady Isabella, and sayd, that it was not possible for a woman to loue y<sup>e</sup> husbände, the which delighted moze in an other. It is sure quoth the Ladie Iulia, a harde matter for a vertuous wyfe to liue wyth a vicious husbände. For an honest woman to loue a dissolute man, or a wyfe spouse to accept a foolish mate. Yet notwithstanding, howe much moze the husbände bee euill, and out of order, so much moze is it the womans prayse, if shee loue him. And you men, as vntractable as you be, yet is it not possible, if your wyfes doe louingly embrace you, though you cannot inforce your euill inclinations to repaye loue for loue agayne, yet can y<sup>e</sup> not well hate them, which is no small matter. I coulde recite diuers worthy examples as well of Romaine, as Grecian Ladies, that haue so intirely affected their linked mates, that not only haue they indangered themselves in greate perills for their sakes, but haue also willingly spent their bloude to die

*True loue  
the cause of  
marriage.*

*Examples  
of such as  
loued well  
their hus-  
bandes.*

## The Flower of

*A worthe  
example of  
the Mimian  
Ladies.*

die with them. Plutarch reporteth, howe  
that the Lacedemonians, waging bat-  
taye against the Mimians, and by con-  
quest getting the upper hande, tooke a num-  
ber of them captiues, which they impriso-  
ned, intending shortly after to put them  
to a cruell death. The louing witiues of  
those men, when they vnderstood, the wo-  
full hap of their vnfortunate husbandes,  
came to the prisons, where they were, and  
with sorrowfull teares, and plaintes en-  
treated the Faylozs, that they might haue  
recourse to speake with the prisoners, which  
thing after long, and tedious sute, obtay-  
ned, they entred in, and after most louing  
imbracings, and lamentable betwaylings,  
these wyfes tooke on them their husbandes  
apparell, sending them out in their wo-  
manlye attyre, with their faces couered, as  
the guise of the countrie was, who being  
taken for women, were let passe, and so  
escaped, leauing their wyfes in prison to  
die the death, at the appointed tyme, for  
their sakes. When the daye of execution  
was come, and the matter fully knowne,  
the Lacedemonians stode in admiration,  
and

## Friendship.

and gaue these faithfull harts high praise,  
and pardoning both them, and their hus-  
bandes, sent them home w<sup>th</sup> great re-  
wardes, to the encouragement of others,  
to tread the like steps of honest loue. Pan-  
thea, when she hard that hir husband was  
slaine in battayle, ranne forthwith with  
a mourning hart to the dolefull place,  
where he lay, whom after she had beway-  
led hir fill, and had bathed hir selfe in his  
bloude, toke the same unhappie lance,  
wherewith he was slaine, and gozed hir  
selfe to the hart. The lyke is reported of  
Porcia, Brutus wyfe. Martiall also in-  
teth, howe that Alcesta, the wife of king  
Admetes, vnderstanding by the Oracle  
of Apollo, that hir husbandes gricuous  
disease, wherewith he was soze payned,  
coude not be cured, but by the bloude of  
a deare friend, kylled hir selfe, saying that  
Admetes had not a dearer friend, than she  
was, which thing when the king hard, he  
finished his lyfe, with the lyke death, sup-  
posing it more better to couple themselves  
together by one ende, than seperated, in  
teares to bewaile the lack of so true hearted,  
ted,

*Panthea.*  
*Porcia.*  
*If Alcesta be deade, good Ladie reuinc hir not againe.*

## The Flower of

*Paulina.*

ted, and louing spouse. In lyke maner Paulina the wyfe of Seneca, when shee had intelligence that hir husbände by the commaundement of Nero had by cutting of his vaines bledde himselfe to death, did also cut hir owne baynes, to accompanye hir good husbände in the lyke ende, had not Nero preventing hir purpose, caused hir vaines to be stopped vp againe.

*Triara.*

What shall I speake worthily of Triara, the swete spouse of Lucius Vitellus, who so intirely loued hir husbände, that she accompanied him in the warres being a woman, aduenturing daungers with a manly courage, ryding alwayes next hir beloved mate, to garde him, and to be partaker of his chaunces, good, or bad. Did not

*Julia.*

Julia, Pompeius wife, expresse the signe of a most louing heart, who when she sawe hir husbändes coate brought into the City all imbued with goxe blood, fell into a so daime sound, scriching most ruthfully, and bitterly crying: O Pompei, Pompei, farewell. And being with childe, brought forth in extreeme pangues hir vntimelye fruite, which immediately with her mother, yielded



## Friendship.

yielded up þ̄ gasping breath, whose death  
were bewailed with many teares. Plinie  
the yonger, in an Epistle writeth of a fi-  
shers wife, that finding no meanes to cure *A notable*  
an intollerable disease of hir husbandes, & *example of*  
soze lamenting his paines, that dayle in- *a fishers*  
creased, perswaded him, that one of them *wife.*  
shoulde slay the other, and in the ende con-  
cluded, that they both ascended to the top  
of a high rocke, which hung ouer the sea,  
and being both coupled together, threw  
themselves downe, and were drowned. I  
could occupie you, quoth the Lady Iulia,  
till to morrow this time, with like stories,  
of worthy women. But these may suffice,  
to shewe the loue of the wife to hir husbā,  
and to let you vnderstande also, Mayster  
Guarter, that there hath bene alwayes  
women as louing, as men. No doubt Ma-  
dam, quoth he, ye loue passingly, when ye  
do loue, and you hate as extremely, when  
ye doe hate. And herefore it were a goodly  
matter, if you coulde bring your married  
women vnto a meane. Not so, quoth the  
Lady Iulia, I will haue no meane in loue. *No meane*  
And when the woman hath thus growne *in loue,*  
ded

## The Flower of

*Shamefast-  
nesse.*

*The shame-  
lesse crea-  
ture is  
royde of all  
vertues.*

des the perfitte rootes of loue, and planteth  
this Friendly Flower, in a faythfull hart,  
she must be as curious as Maister Pedros  
good husbando in p̄seruing it against all  
tempestuous stormes, and from all veni-  
mous weedes. The greatest helpe where-  
to is shamefastnesse, which is of such po-  
wer, and vertue, that it sufficeth alone  
to defende it against all weathers. And if  
so be that there were but one onely vertue  
in a woman, it might well be shamefast-  
nesse. For as in a creatures body of shame,  
there is nothing sounde worthy of com-  
mendation: so in the woman indued  
with that vertue, is not any thing worthy  
of reprehension, & there is the rule of god-  
lines, wherof springeth forth the worth of shame-  
fastnes, which is the onely defence that na-  
ture hath giue to women, to keepe their re-  
putatio, to p̄serue their chastite, to main-  
teine their honor, & to aduance their praise.  
How farre therefore are ye men ouersene,  
when you onely inquire of their beauty,  
substance, and parentage, leauing vertue  
beside, & that most excellent gift of shame-  
fastnesse, which is the chiefest ornament, the  
greatest

## Friendship.

greatest inheritaunce, and the precious  
Netwell that a woman can bring with her.  
There is another great maintayner of  
this Flower, & that is the goodlye grace of *Obedience*.  
obedience. For reaso it is that we obey our  
Husbandes. God commaundeth it, and we  
are bounde so to doe. I know not, quoth  
the Lady Isabella, what we are bounde to  
do, but as meete is it, that the husbände o-  
bey the wife, as the wife the husband, or at  
the least that there bee no superiouritye be-  
twene them, as the auncient philosophers  
haue defended. For women haue soules as  
wel as men, they haue wit as wel as men,  
and moze apte for procreation of children,  
than men. What reason is it then, that  
they should be bound, whome nature hath  
made free: Page, among the Achaians, *The A-*  
womē had such soueraignty, that whatso- *chians.*  
euer they commaunded, their Husbandes  
obeyed. Yea, Plutarch saith, that the man  
swept the house, dressed the meate, and did all  
other necessities, where the woman go-  
uerning the house, and keeping the money,  
answered all matters, and which worlde  
was, they corrected them at their discretis.

What

## *The Flower of*

*Parthians,  
and Thra-  
cians.*

*The Nu-  
midians &  
Lydians.*

What did shee, quoth Maister Gualter,  
& might she beate him too? Marple. Here  
is the matter, that some of our Dames in  
this Countrie take so much vppon them.  
They think belike that they be in Achaia.  
But sure if I had bene amongst those wo-  
men: you would haue done, quoth the La-  
die Isabella, as they did. For Dogs barke  
boldely at their owne maisters doore. Be-  
leue not daughter, quoth the Lady Iulia,  
neither those ignorant Philosophers, nor  
these sonde customes. For contrary also to  
this, the Parthians, & Thracians accoun-  
ted not of their wiues, more than of slaues,  
so that after they had bozne them a dosen  
chilozen, or more, they sold the mothers at  
the common markets, or erchaunged them  
for yonger. Eye vpon that law, quoth the  
Lady Isabella. But what saye you to the  
custome which Dionysius Alicarnasseus,  
interpreteth of the Numidians and Lydians,  
where the woman commanded, within  
doores, and the men without. Pea marie  
quoth the Ladye Aloisa, that was a iust  
law, where the commaunding was equall.  
Not so, quoth the Lady Iulia, for though  
it

## Friendship.

were better than the other too: yet not  
 comparable amongst vs; neither was the  
 sovereignty so equallye deuised, as you  
 think. For if the woman keepe all waies hit  
 rule, as Suetie is, the man standeth euery  
 in his commandment. For, as long as she  
 is within, though he commaund hit with  
 out y<sup>e</sup> this lawe synneth hit not to obey.  
 Therefore in my opinion all those Barba-  
 rous Nations are to be disannulled, and to  
 be brought to Christians. We say well, Pa-  
 ulus, quoth Dr. Erasmus. For in deede both  
 nature, & humane lawes, in our religion  
 giueth the man absolute authoritie, ouer  
 the woman in all places. And, quoth the  
 same Paulus, as I sayde before, reason both  
 confirme the same, the man being as he is,  
 most apt to; the sovereignty being in go-  
 uernement, not onely skill, and experience  
 to be requyred, but also capacity to compres-  
 send, wisdom to vnderstand, strength to  
 execute, foloweth to perseuerance, patience to  
 suffer, meanes to sustaine; and aboue all  
 a great courage to accomplishe, all which  
 are commonly in a man, but in a woman  
 verie rare. Then what blame deserueth

about 2.  
 nature  
 of deede  
 in such need  
 had them  
 a. other  
 . word

The man  
 both by rea-  
 son, and  
 law, hath  
 the sove-  
 raigntie  
 ouer his  
 wyfe.

C. J.                      those

# The Flower of

*A harde  
adventure  
hapneth to  
him that is  
matched  
with a  
flew.*

*The woman  
must be as  
bedient to  
his husband*

those men that doe permit their wyues to rule all, and suffer themselves to be commaunded for company. A hard adventure, quoth Master Gualter, hapneth to that man, which is matched with a masterly sheew. For she being once past shame, not onely blabbereth out all, that she knoweth, but shundereth oute that also, which his mad head conceyueth, or his fantastical braine dreameth of, and yet will she maintaine, that she is neuer angrie, or speaketh without great cause. There be, quoth the Ladde Julia, some such women, but I doe utterly condemne them. For this married woman, whome I haue taken vpon me to describe, must of dutie be vnto his husband in all things obedient, and therefore if he sometimes mouen, no channer to chide him, she must forbear. In doing whereof he shal neither eate nor more at his dinner, nor she haue the lesse appetite to his supper. The wise woman must consider, that his husband chydeth, either without reason, or hath good cause. If reason moue him, then of dutie she is bound to obey, if otherwile, it is his part to dissemble the matter.

For



## Friendship.

For nothing can a wyse shewe a greater wisdom, than in dissembling with an unfortunate husbande. His honesty, his good nature, and his praise is shewed in nothing more, than in tolerating of an indiscrete man, and to conclude, as the woman ought not to commaund the man, but to be alwaies obedient: so ought he not to suffer himselfe to be commaunded of his wife. Seneca, in his tragedies of this matter sheweth a notable example. In the warres of Mithridates, & the Romaines, *A notable example.* all the soldours in Rome were commaunded to be in readinesse, to attend upon Sulla the Consull. This edict being published, the officers came to an olde knights house, to will him to prepare himselfe. But his wife withstood them, and sayd, that he was not at home, & that he shoulde not go. For quoth shee, though perchaunce he were able, yet being an olde souldiour, and exempted from the warres, I will not give him leave. Whereat the officers being astonished, enjoined the Senate thereof, who forthwith banished the olde knight, so, suffering himselfe to be commaunded

Q. y. by

## The Flower of

*The good  
name of a  
woman is  
verie deli-  
cate.*

*The good  
married  
woman must  
be resident  
in hir owne  
house.*

by his wife, and hie they kept in prison during his exile for presumption. The married woman, must be also verie carefull, and circumspect of hir good name. For a good name is the flower of estimation, and the pearle of credit, which is so delicate a thing in a woman, that she must not onely be good, but likewise must apere so. For you men are naturally so malicious, that you will iudge aswell of y<sup>e</sup> you suspect, as of that which you see. The chiefest way for a woman to preserve and maintaine this good fame, is to be resident in hir owne house. For an honest woman in sobernes, keeping well hir house, gayneth thereby great reputation, and if she be evill, it doth ueth away many evill occasions, and stoppeth the moutches of the people. In keeping at home, all things shall be better governed, hir husbandes hart better cheered, all evill suspicions depelled, angers avoided, expences diminished, and the great excesse of apparell not required, wherein we are commonly so curious, that otherwisse being naturally great saunders, onely therein are we as great walkers, which thing is  
advised

## Friendship.

adorned by the wyes honest keeping at home. I cannot but marvaile, how a woman of estimation can delight in gadding abroad, to be a gossip, having at home her husband to conferre with, her children to instruct, her family to looke unto, her kindred to please, and the evil tongues to appease, Seneca sayth that his aunt for sixtene years space, whiles her husbande was in Egypt, neuer went out of her owne house. Faunus king of the Aborigines, had a wife named Fauna, who after shee was married, would neuer looke vpon any man sauing her husbande, in doing whereof, shee gate such reputation; & after her death shee was honoured for a Goddess. Licurgus commaunded that no woman, at anye tyme should go out of her house, sauing at certaine festiuall dayes appointed. For the married woman, saith he, hath nothing else to doe, but eyther in the temple to pray to the Gods, or at home to instruct her children. My meaning is not in reciting these examples, to haue the married wyfe continually lockt vp, as a cloystrd Sonne, or Ancres, but to consider hereby, what res-

E.ij.

Spec

## The Flower of

*Lucretia*

*The woman  
must avoid  
suspicious  
companies.*

*The Nu-  
midians.*

spec she must haue in going abroade, and what a vertue it is to keepe well hir house. Lucretia the famous Romaine Ladye, obteyned not so great praise in excellling others in belittle, and parentage, as shee did in being founde at home a spinning, and carding with hir maydens, where as the other Romaine Patronnes, were coming abroade in feasting, and banqueting, when their husbands came from þe warres to visite them. As the wife must be thus ware in going abroade: so must she be as carefull what is done at home, on hir part not to sit ydely, nor to permit any one suspiciously to come vnto hir, speciall ye hir husband being not at home. Plutarch telleth of a custome among the Numidians, that their husbandes being abroade, the wiues kept alwayes their doores shut, and there was a lawe inuiolable, that who so euer knockt at such a doze, so shut, should therefore lose his hande. To be brieft, not onely in chastitee of bodie, but in honestie of behaviour, and talke, both the womans honour, and godd name consist, and is also mainteyned. These bee on the wo-  
mans

## Friendship.

mans behalle, the greatest nourishers, of  
this matrimoniall Flower, wherewith  
being adorned she shall please God, con-  
tent hir husbände, and get honour of all  
persons, without which, all trim attyre,  
all outwarde paintings, and garnishings  
are nothing. For what availeth it a man  
to haue his wife of excellent beuotie, great  
possessions, good parentage, and wel frien-  
ded, if therewithal she be shameles, proud,  
enue, and disolute. Also so; the persiting  
of this married woman, certeyne outward  
qualities are to be required, as to take  
well to hir huswifery, and not onely to see  
that all be done, but that all be well done,  
to the contentation of hir husbände, euen  
in thinges of least importance, and to  
occupie hir selfe accordingly, not to sit al-  
wayes ydle, but to spende hir time in some  
profitable exercise, as with hir needle, and  
cooke, or suche otherlike, which in times  
past, haue bene in great reputation a-  
mongest the greatest Ladies, so that Sa-  
lomon commending a good woman, sayth  
that she sought woll, & flax, and brought  
up the counsaile of hir handes. It is also

*The mari-  
ed woman  
must be  
skilfull in  
huswifery.*

*The woman  
must not be  
ydell.*

*Salomon.*

C. liij.

a

# The Flower of

*Cookerie.*

*Strato-  
macha.*

*The face of  
the husbād,  
the looking  
glasse of the  
wyfe.*

a great want in a woman, if she be not skil-  
full in dressing of meate. For it is the chie-  
fest point of a housewife to cherishe hir hus-  
bande, who being sicke, will haue the best  
appetite to the meate of his wyues dress-  
ing, and if she then cherishe hym well,  
he will loue hir the better euer after. And  
Stratomacha þ wyfe of king Demetrius;  
whensoeuer he fell sicke, was his souerayn  
physitian, and his chirurgion; which wo-  
thie qualities so esteemed of such a noble  
Quene, why should not the married wo-  
man labour to haue them, seing that there-  
by, she shal enlarge þ Flower of Friend-  
ship betwene hir & hir husbād, whose face  
must be hir daylie looking glasse, wherein  
she ought to be alwayes prying, to see whō  
he is merie, when sad, when content, and  
when discontent; wherto she must alwayes  
frame hir owne countenance. And by quoth  
the Ladie Isabell, what if he bee mad, or  
drunke, must we then shew the like coun-  
tenance. If you perceiue him in such case,  
quoth the Ladie Iulia, speake him fayre,  
and flatter him; till you get hym to bed;  
and there reprehende him louingly; with  
kissing



## Friendship. ¶

kissing and embracing, that he maye per-  
 ceue it to come of pure loue, more than  
 of malice, for better were it to conuert  
 him louingly in gentlenesse, than to con-  
 trole him frostwardly in shrewdnesse. It is  
 most true, quoth M. Pedro, for in this  
 point, we are not muche vnlyke to wyld  
 and sauage beastes, as the Lyon, or the vnt-  
 coyme, which by force can not be tamed,  
 but by humilitie, and gentle meanes, so Men must  
 that who will reclaime vs, must auoyde be reformed  
 all contraryng, and beration of minde, by gentle-  
 whereof I could tell you a prettie story, that nesse.  
 of late yeares happened to a gentlewoman,  
 that by suche gentle wyles reclaimes hir  
 husband, being farre gone, but I shoulde  
 inturte the Lady Iulia, to entermiddle so  
 farre in hir charge. Not so, quoth she, but  
 you shall greatly pleasure mee therein,  
 wherfore I pray you let vs heare it. Where Mayster  
 was, quoth he, a Gentleman of goodly Pedro tel-  
 ling, that greatly delighted in hunting, leth a pretty  
 who on a daye, neere to a little village en- tale howe a  
 countred with a poore Wyldowes daugh, woman re-  
 ter, a simple wench, but somewhat snowte claimed hir  
 saye, whose gaye eyes, had so intrapped husband.  
 they

## The Flower of

thes folge hunter, that vnder the colour  
thereof, he oftentimes reioyced vnto his,  
and laye diuers nightes out of his stone  
house. When his wife, being both fayre,  
wise, and vertuous, vnderstode thereof,  
as well by his demeanour, as by other  
coniectures, lyke a wise woman she dis-  
sembled the matter, and kept it secreete to  
his selfe, not altering eyther countenance,  
or conditions towardes hym, but on a  
time, when she was assured, that he was  
gone another waye, hid his to the house,  
where she learned of the young woman the  
whole circumstance, saying her selfe to  
be his sister, and when she had viewed the  
chambers, and bedding, wherein he laye,  
which was verie homely, she returned  
home againe and trust vp a good bed, well  
furnished, and hangings, with other ne-  
cessaries; which as secretly as she coude,  
conuayde thither, desiring both the olde  
woman, and his daughter to be good to his  
brother, and sae that he wanted nothing.  
The next day, came this gentlemā home,  
and according to his custome, went a hun-  
ting to his old haunt, where he seeing this  
newe

## Friendship.

newe furniture, maneyled much thereof,  
and inquired what the matter ment. The  
old mother answered, that a sister of his  
had bene there, and wyllyng them to che-  
risha hym well, gaue them besides cer-  
taine money. The gentleman vnderstan-  
ding then how the world went, and know-  
ing it to be hys Wyfes doing, returned  
soorthwith home, and demaunded of hir  
the truth, and what she ment thereby,  
who denyed it not. The cause why, quoth  
she, I sent suche furniture thither, was,  
because I vnderstanding howe daintilpe  
you were accustomed to lie at home, doub-  
ted you might by suche harde entertaine-  
ment haue gotten some harme. He should,  
quoth the Ladie Aloisa, haue had a bed of  
nettles, or thornes, had it bene to me. For  
sure I would not haue bene the cherisher  
of my husband in his vnchristinesse. And  
so should you haue made him worse, quoth  
mayster Pedro. But it happened muche  
better to this gentlewoman. For he being  
overcome by hir vertue, liued content with  
hir euer after. This storie, quoth the La-  
die Iulia, hath well holpen me sozwarde,  
soz

## *The Flower of*

for the which I thanke mayster Pedro, & now to continue my purpose, I saye, that verie circumspect, and warie must the woman be in reprehending of hir husbands in suche great matters. For in things of small importance, the best will be for hir to dissemble, noting diligently the time, the place, and the maner in doing. The best tyme is, when anger, and malincholy raigneth not; and in any case, let no person be in place, to heare hir. For it is a wise mans griefe, to beare the open reproche of his wife. The best place, is, as I sayde, when they are both in bed, a place appointed for reconcillementes, and renewing of loue, and friendship; let your wordes not be spitefull, but louing, kinde, gentle, merie, and pleasant. For though the woman euere where, ought to be merie with hir mate: yet muste she chiefly inbed, thereby to shewe what loue she beareth him, where she maye lawfully pounce out into his bosome all the thoughts, and secrets of hir louing hart. But now to conclude, and knit vp the married womans office in mainteyning and concerning this  
101  
Flower

## Friendship.

Flower of Friendship in holze Matrimonie, she must being of hir selfe weake, and vnable besides hir owne diligence, put hir whole trust in the first, and principall author thereof, whome if she serue faithfully, w<sup>ill</sup> no doubt, make thys Flower to spring vp in hir abundantly. *The married woman must put hir trust in God.*  
For daylie we may see a soule deformed woman, that truly feareth, and serueth God, so well beloued of hir husbaude, as if she were the fayrest of beaute in a Countrie, and women boyde of Gods fauour, and grace; what qualities soener they haue besides, seldome, or neuer enioye they the happie estate of Matrimonie, nor shall they euer attaine to the swete, and persute smell of thys moste delectable Flower of sponsall amitie, and friendship. I thinke verily, quoth maister Pedro, if eyther Medea, or Circe coulde haue obtained this Flower, as cunning inchanters as they were, to haue tempered theyr charmes withall, Circes had not so soone lost hir Vlysses, nor Medea forgone hir welbeloued Iason. Herewith the whole assembly rising vp, gaue the Ladye Iulia  
hir

## The Flower of

his deserved prayse, and thanks, and the  
Ladie Aloisa laying a side his soueraigntie,  
went all out into the Garden, where  
wee were about the pleasant allies, dis-  
coursed a newe of that which had bene  
sayde, both by the Lady Iulia and of mas-  
ter Pedro, which was very well bozen a-  
way. But the Ladie Isabella, who in this  
seconde debating fell to my lot, at our de-  
parting required me for his sake, to penne  
the whole discourse of this flagrant Flower.  
For quoth she, your quiet silence both these  
dayes, assureth mee, that you haue well  
considered thereof, and therewith the teake  
of the ladies toynd with him, at whose  
importunate request, with the  
helps of my friend Master  
Pedro, and others, I  
haue aduentured to  
publishe this  
Discourse.

FINIS.



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